

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## ORGANIZATION.

LETTER IV. (Continued.)  
New-York, Jan. 12, 1856.

FRIEND HACKER:—In this letter, I have to sketch  
an organization so adapted to concentrate  
reformers in a sympathetic, fraternal,  
and co-operation, as to ultimate in an in-  
tegral reformation.

As there is doubtless a three-fold development  
of the individual, and thence, logically, three  
principles of procedure in the development of  
society, I would suggest that, whenever three indi-  
viduals, being heads of families, can be found, who  
are universal reformers, that they mutually appoint  
or elect each other as the representatives of each  
of the three grand processes by which, only, a  
true development can be realized, viz: the mate-  
rial, the moral, and the spiritual, correlated, and  
reciprocally acting to produce integral growth.

Supposing the average number, five, to consti-  
tute the family, and we have fifteen individuals,  
representing all the varied phases of life and de-  
velopment, as the nucleus around which to con-  
centrate all elements, proportional to the attracting  
powers of the nucleus.

As the first phase of common effort, let these  
three families, and such others as may be induced  
to participate, meet at each others houses at stated  
intervals. Let the first meeting be a Social, the  
second a Conference, and the third a Spiritual  
Circle.

At the social, endeavor to perfect all the inno-  
cent methods of amusement and recreation, in  
which both sexes may unite, that are customary in  
the neighborhood. Invent new ones of an elevating  
character, and endeavor to induce all, both old  
and young, heartily to engage in them.

At the Conference, try to secure an expression  
of the views entertained by each upon whatever  
subject may be introduced. Here set on foot all  
measures that can be agreed upon, for the mutual  
benefit, whether relating to temporal, intellec-  
tual, or religious matters.

At the Spiritual Circle, cause all to set down in  
a Circle, and if the numbers are too great, let  
Circles be formed within Circles, or let Circles be  
formed in separate rooms.

For these Circles, with the general understand-  
ing that wherever may feel a desire to speak upon  
any subject in harmony with the objects of the  
meeting, shall be privileged freely to give expres-  
sion to the feelings and impressions resting upon  
the mind; as well as spontaneously to invoke the  
divine blessing, sing, or engage in any orderly ex-  
ercise that may be appropriate to the occasion,  
and to which any may feel thereby moved.

I would here remark, in passing, that I do not  
see the *Spiritual Circle* in any technical or  
conventional sense. Although I am a believer in the  
modern manifestations of Spiritual origin and  
significance, yet I know that many social reformers  
are not Spiritualists as well as the more strange  
fact, that many Spiritualists are not social reformers.  
Each is not my purpose now to discuss Spi-  
ritualism or its tendencies, notwithstanding the in-  
terest which at this time attaches to the subject.  
I simply suggest a mode, whereby all may be pri-  
vileged to participate in exercises calculated to de-  
velop the spiritual, and impart strength to the  
temporal, which the religious nature is based,  
being freed from the mind, by freeing it  
from the shackles of authority.

It may be objected, that individuals, whose  
minds are absorbed by ideas of specific re-  
form, will not be attracted to the various forms of  
effort that may be necessary to enlist the sym-  
pathies and energies of all. This objection, if it  
has force at all, also shows the necessity of ac-  
tion in the direction indicated, because it is very  
clear that an integral reform demands integral  
action—which, of course, cannot be hoped for  
until the participation of all classes of the po-  
pulation. If difficulties arise, they can be only  
surmounted, because the geometrical progression  
secured by the enlistment of entire families, must  
soon attract the requisite number to carry forward  
any enterprise of either of the three departments,  
who are specially fitted for the work, by their ren-  
dering it a specialty, which they pursue from  
choice. All other occupations will be participated  
in, by all, for the sake of variety, and to maintain  
the corporate sympathy and the integrity of the  
movement.

Forms merely, have no vitality as such—and of  
forms are not insisted upon—all that is deemed  
important in the beginning, is to give facilities for  
the exercise of all our faculties, and secure the  
spontaneous expression of the preferences of each,  
in whatever department manifested. Each indi-  
vidual gravitates, by a law of his being, towards the  
labors, recreations, and studies which instinctively  
attract him, or his peculiar organization demands,  
or which his subsequent mental training has fitted  
him for. Hence, we see some fanatically religious,

some foolishly wise, and others viciously absorbed  
in pursuit of social pleasures, and all excluding—  
or nearly so—the idea of receiving any sufficiently  
satisfying pleasures in any manner, or through any  
media, other than the chosen one, which has been  
adopted, and which is allowed, so injuriously,  
to absorb the entire mind.

The meetings, as proposed to be held, whether  
under the precise appellations suggested or not, if  
they are held steadily, with the purpose of grati-  
fying and giving strength and health to the indi-  
vidual, by due exercise of his physical, social and  
moral attributes, cannot but develop in each one  
decided interest in all the meetings, and beget  
earnest laborers in several of the enterprises set on  
foot in each of the three departments. Individuals  
will come to realize that they have a positive inter-  
est in society matters, and cannot afford to  
allow any opportunity to pass by, without impress-  
ing their individuality, to modify whatever may be  
passing through a formative state.

It has ever been impossible to create in society  
a hearty interest and co-operation among the sev-  
eral classes. This has been most observed, with  
reference to the different ages. Youth do not  
heartily unite in sympathy with the middle aged,  
or the middle aged with the aged, either in studies,  
recreations, useful labors, or social intercourse;  
but on the contrary, they act, as a whole, as if the  
experiences, trials or enjoyments of one class were  
not of the least importance to another class. This  
is stated as the rule, and there are, doubtless, some  
exceptions to it, yet not enough to prevent the uni-  
versal social disquietude and antagonism which pre-  
vail. The peculiar form of organization proposed,  
it is confidently believed, will, if adopted, gradu-  
ally put an end to this state of things. But to re-  
turn.

As soon as numbers will permit, let there be  
purchased or leased, in a central locality, a build-  
ing or buildings, adapted to the wants of the three  
proposed departments, to be devoted—

- 1st. To the uses of a general protective union.
- 2d. To educational and recreative purpose.
- 3d. To religious purposes.

Each department to be under the sole charge  
of the individuals appointed by the conference,  
care being taken, to consult the preferences of all  
candidates as to the situations preferred.

The department devoted to material interests,  
will devise methods, raise funds, and organize, in  
suitable parts of the central buildings, a protective  
union, which will procure and distribute supplies,  
at cost, to all members; provide a common mode  
of marketing, under one head, of all the products  
of members, whether mechanical or agricultural,  
so far as they may find it to their interests to make  
use of the union, to effect sales and purchases.—  
The union will also provide for use, by all mem-  
bers, so far as required, any labor-saving machines,  
not in general use, and which, in consequence of  
the cost, or because of their only occasional use, or  
of any other circumstance, are kept out of general  
use, and their introduction prevented, to the great  
loss of the community. This department will also  
devise and institute any other scheme likely to re-  
sult in mutual benefit.

The department devoted to educational and re-  
creative interests, will institute in other parts of  
the same or adjoining buildings, stated amuse-  
ments, schools, lectures, reading rooms, &c., to-  
gether with the stated conference meetings, which  
will now assume increased importance. This de-  
partment will add, from time to time, as facilities  
increase, all that is requisite to satisfy the intellec-  
tual yearnings of all.

The department having charge of religious cul-  
ture and charity, will devise and carry into effect  
measures to develop a genuine religious senti-  
ment, that will result in satisfying the desires of  
the whole population co-operating in the general  
movement for individual and collective religious  
growth, and that will secure universal toleration of  
opinion. To parts of the central building or build-  
ings adapted to the uses of this department, will  
be transferred the union circles, composed of lesser  
ones held at private houses, and here also will be  
held larger and more formal religious meetings, as  
the same may be demanded by the growing appre-  
ciation of the people, and such as are likely to re-  
sult in good. Specific means for the religious in-  
struction of the young, will be devised and carried  
out, to replace the present system of Sunday  
schools, which is allowed to pervert the under-  
standing, and warp the judgment and affections of  
the rising generation, to the support of all the  
hoary wrongs which priestcraft has been able to  
saddle upon the back of society. The department  
will also organize conciliation tribunals, to settle  
harmoniously any differences or controversies that  
may arise between individuals in any of the de-  
partments, or between individuals and the union,  
without resort to the law of the land.

The system of protective unions in vogue in  
New England, has been sufficiently prosperous to  
warrant the belief, that a more comprehensive  
system cannot fail to be more successful. Nearly  
all local failures of the union stores, may be at-  
tributed to the smallness of the individual interests  
involved. It cannot be supposed that an individual,  
however much or perfectly developed in all that is  
good, whose entire pecuniary interest, with the ex-  
ception of some ten to twenty dollars, which may  
be invested in a protective union store, is outside,  
will be able to give such attention to the store, as  
will insure either a wise or an honest administra-  
tion of its affairs. The members of union stores  
are so widely scattered, and the single interest of  
each is so trifling, that the management, if it does  
not in the first instance fall into the hands of dis-  
signing, selfish men, it must in the end. Hence,

the members lose confidence, and soon draw out  
their small remaining funds.

The more comprehensive form of organization  
herein proposed, combining, as it does, various  
economies, in the conduct of the pecuniary rela-  
tions of the members, with all their social, intellec-  
tual, moral, and religious interests and associations,  
each and all of which are here made to subserve  
the sacred interest of the family,—upon which, all  
society primarily depends,—it is believed will com-  
mand the active suffrages of all reformers, as soon  
as its practicability is made apparent. Some in  
each of the departments, and all in more or less of  
the enterprises originated in the several depart-  
ments, will become efficient and valuable co-work-  
ers, having found a true position, and can pur-  
sue with zeal and devotion, the details or functions  
which correspond to the particular phase of devel-  
opment of the individual, whether male or female,  
old or young. The success of any social scheme  
must be proportional to the capabilities of it, to en-  
list all the sympathies, and satisfy all the wants of  
its members.

It may be objected, that the programme is too  
large to be realized in small villages, or in country  
neighborhoods. To this I would reply—every  
family has to market its own products, purchase its  
supplies, educate its children, and provide for its  
social and religious wants, in some form and de-  
gree. If this can be accomplished by one family,  
it can be by two or three families together, at less  
cost of labor and money, and in a more perfect  
manner; and if for two or three families, it can be  
still more advantageously for ten, twenty, or more  
families, the economy and perfectness of the op-  
eration always being in proportion to the magni-  
tude of it, until a minimum or pivotal point is  
reached, at which the result may be realized.

As this centre of attraction, whether instituted  
by a large or small number of families, becomes  
perfected, those taking the deepest interest, will  
naturally desire to reside near it; hence, many will  
sell out their present homes, and purchase new  
ones nearer the union, and thus gradually the en-  
tire property immediately around the union, will  
be absorbed by reformers, and those who have  
been converted to their views; while the conserva-  
tives who cannot bear the ideas of their progres-  
sive neighbors,—nor digest the strong meat of their  
inculcations—will betake themselves to more con-  
genial quarters.

At this point, will be developed a new element  
of progress, which the movement has brought pro-  
minently into view. It is well known, that about  
seven-tenths of the rising generation, as soon as  
they are old enough to leave home, leave their na-  
tive places and emigrate from the old settled States  
to the West. A single couple purchase the old  
homestead, by contracting a debt with the heirs,  
that will require a life-time of toil to pay off. The  
old neighborhoods remain sparsely populated, and  
but poorly improved. The population left, may be  
divided into nearly two classes, viz: families with  
more land than they can cultivate, and families  
without any land. The latter are composed of day  
laborers, mechanics and small manufacturers,  
whose business is nearly destroyed by the competi-  
tion of large establishments in the cities, and large  
villages. All classes left behind, are existing in  
discomfort and dissatisfaction, and anxious to  
change their condition.

I will now briefly refer to the newly developed  
element of progress alluded to. In all neighbor-  
hoods, there are numbers of single persons of  
adult age, who are hangers-on, upon families, for  
the reason that they have no where else to go.—  
There are also, in every neighborhood, several  
families that are miserably poor. Now these par-  
ties will be powerfully attracted towards the union  
centre, in which is combined, to so large a degree,  
the interests of the whole population. It is here,  
above all other places, that most will want to be,  
and could they find facilities at the union—separate  
suits of rooms for families, and for single per-  
sons, with a refectory and laundry—at prices less  
than cost of living in private, separate tenements,  
they would eagerly avail themselves of them.—  
Many others would do the same, or dot themselves  
down in beautiful cottages around the union, in  
such close proximity as to enable them to avail  
themselves of the benefits of the refectory, laun-  
dry, and all other common privileges, which could  
not be partaken of, if they were situated at a dis-  
tance. The whole population would concentrate  
here, except that portion whose interests, or the  
force of habit, would prevent.

Long ere this, there would be put in operation,  
various small manufactures, which would afford  
ample employment, at profitable rates. Supposing  
nett products to be the measure of compensation,  
it would not only be entirely unnecessary for any  
to leave, but the idea would be extremely repug-  
nant to all. The consequent increase of popula-  
tion, would require fine culture of the soil, which  
would be the means of attracting to agricultural  
pursuits large numbers whose labors would be  
more and more concentrated upon relatively small  
breadths of soil.

This process, by the aid of the balanced move-  
ments working in harmony, would soon lead to a  
unitary cultivation of the soil—parties in interest,  
receiving, instead of individual productions, a pro-  
rata share of the value of the collective results of  
all labors. Here the whole people would be equally  
compensated. Labor-saving machinery would  
work for, and not against, the people. The econo-  
mies of combined labor, or unitary production,  
would be realized, as well as unitary distribution.  
Unitary consumption would also be realized in a  
constantly increasing ratio. Through these kindred  
measures, the means of realizing social accords, in-

tellectual and moral culture, and universal progress,  
will be assured.

Space will not permit a further presentation of  
the subject, and this meagre sketch must suffice for  
the present.

In my next, I will give the outline of my plan  
of organization for the second class of reformers,  
mentioned in my letter of the 20th ult.

For a truer life on earth, thine.

LETTER V.

Feb. 7, 1856.

FRIEND HACKER:—In my last, I proposed a pro-  
gramme, adapted to both city and country, for re-  
formers everywhere, which, if observed, will cor-  
rect present disorders and abuses, and produce a  
state of society that will ultimately become as per-  
fect as it is possible for anything to become in this  
rudimental state of existence.

That programme was a simple one, and designed  
primarily, only to beget in the minds of reformers,  
a willingness to recognize and adopt the law of  
progression. This I deem to be the great essential  
need of society, because such willingness presup-  
poses the emancipation of mind from the thralldom  
of authority, in social etiquette, in political usage,  
and in ecclesiastically imposed morality and reli-  
gion. Then the mind will become freed from the  
shackles hitherto binding it, and at liberty to ob-  
serve, to discriminate, and to reason. Then, what-  
ever its judgment approves, it adopts, undeterred  
by time-honored rules, customs or creeds. Pro-  
gress, universally recognized as the law, all obsta-  
cles must necessarily disappear, and, step by step,  
as conditions are established, all things desirable  
will be attained.

The organization adapted to the wants of that  
other class of reformers—referred to in a former  
letter—who either have already, or who intend to  
draw off by themselves, to form separate commu-  
nities, in order more rapidly to realize the improved  
conditions which a re-organization will produce, I  
will now briefly remark upon, and then conclude  
by some general observations upon a few branches  
of the subject, pertaining to both classes, into  
which reformers have been classified heretofore in  
these letters.

It will doubtless be found important in all  
such undertakings—may, of the utmost importance  
—to observe the principles of organization, as set  
forth, and to adopt as a basis, the provisions con-  
tained in the preceding letters. The three-fold  
method of procedure is indispensable, and may be  
adopted, and *lived to*, without abridging the rights  
of the individual.

There is a tendency in general society, begot by  
false relations, to a movement, which has a true  
side. It is that tendency, produced by a growth  
of evils, to make discovery of remedies to remove  
them. Now when this tendency is met by an or-  
ganization properly based, we shall find a constant  
convergence of truer conditions, tendencies and  
providencies, which will ultimate in universal, integ-  
ral reformation.

The tendency referred to, manifests itself in the  
judgment, tastes and dispositions of all reformers.  
We find some, who are in principle, in favor of a  
unity of action, conscientiously believing that as-  
sociated interests alone can heal all the ills of so-  
ciety; others, who hold this doctrine as a theory,  
who have no conscientious scruples on the subject,  
but yet are disposed, from a variety of considera-  
tions, to act with the first named in a variety of  
unitary directions; and still others, who prefer  
private, separate business interests, and isolated  
homes, yet, from economical, educational and social  
considerations, will unite with the others, in main-  
taining a centre of reform efforts.

These preferences and dispositions correspond  
to the three-fold method. The particular form of or-  
ganization to be adopted by those reformers who  
propose to form separate communities, should pro-  
vide an ample field for each of the three classes  
named; and—

First, there should be a centre engaged in the  
pursuit of the various interests of society upon the  
unitary plan, living in a unitary house-  
hold.

Second, around this centre, a circle partially  
united with the centre—and only to the extent  
that each may be attracted—receiving for labor  
and capital, an equitable award from the depart-  
ments, with which they may be associated, they  
being boarders and lodgers—whether single or  
married persons—in the unitary household, if they  
prefer; and—

Third, around this centre and circle, there should  
be arranged an outer circle, composed of reformers  
engaged in specific reforms, situated in and upon  
the communities, shops and lands, as tenants—or,  
if as purchasers, the property to revert to the com-  
munity, in case the parties leave. These will live  
in their own private houses, and will pursue their  
own business in their own way, availing themselves  
of the social, educational and religious privileges  
of the community; and be benefited farther, by  
using it as their factor, for the sale and purchase  
of all products and supplies, under fraternal arrange-  
ments, which the community will be interested in  
making in their behalf.

The first movement on the part of a community  
of this kind, should be to redeem the soil from exclu-  
sive, individual ownership, and vest the same in  
trustees, individual interests in all the property of  
the community, being represented by shares of  
stock. Ample domains can be thus acquired with  
small means, in the west, where the price of land

is low, and in Virginia, upon what are erroneously  
deemed worn-out lands. On account of climate,  
natural productions of the soil, mineral wealth,  
manufacturing facilities, the central position, and  
the advantages of water and railroad commu-  
nications, I should prefer Virginia to any other lo-  
cality.

The mode of organization proposed, it is obvious,  
would render such a community very popular in a  
sparsely settled country, and would make all iso-  
lated dwellers tributary to the unitary method  
established in their midst. The community would  
possess the mills and machinery, the schools, libra-  
ries, museums, etc., and would form the great  
focus of attraction, for all classes of outside popu-  
lation. The rising generation would become edu-  
cated in the new system, and prepared fully to  
adopt it, upon setting out in life.

Not less obvious are the advantages to be de-  
rived from such a mode of emigration to, and set-  
tlement in, a new country. A joint fund being  
raised for the purpose, the domain selected and  
purchased, and central, unitary buildings being  
constructed in advance of the arrival of any consid-  
erable number of settlers, all could be accommo-  
dated, as they arrive upon the ground, with board,  
clothing, lodging, and all requisites to a comfort-  
able living, at or near cost, for which payment  
might be made in products, if desirable. Super-  
added to these advantages, would be educational,  
social and religious privileges, use of machinery,  
and locomotion over passable roads. The settler  
would also be exempt, to a great degree, from the  
disease, suffering and death, consequent upon ex-  
posure in a new country, without the commonest  
necessaries of life—even without shelter from the  
weather—subsisting upon unwholesome food, and  
compelled, as he must be, to excessive toil, to pro-  
duce these first requisites of existence.

How perfectly apparent it is, that such a method  
would possess attractions strong enough, to forever  
prevent, in any locality where these facilities were  
provided, the miserable log huts, and other more  
miserable conditions, which ordinarily form the cir-  
cumstances surrounding the first settlers in all new  
countries!

It is not my purpose to enter into the details  
of the organization proposed, but only to give such  
an outline as will convey a general idea of the  
scheme. It will be seen also, that it is not intended  
to ignore the claims of any specific reform or re-  
formers. The legitimate deductions of all seeking  
to uphold and renovate society, are of nearly equal  
importance; and in the absence of integral methods,  
the efforts put forth, and the sacrifices made in be-  
half of special enterprises, are not to be lightly  
regarded, but to be commended and encouraged,  
as leading to the more comprehensive measures ad-  
vocated in these letters.

When universal reform shall claim and receive  
the united support of all that are engaged in pro-  
moting the interests of the different branches;  
when all shall work for the good of all; all the  
separate funds of each special reform, united in one  
grand reform; numbers, labors, means; all con-  
centrated, all devoted to one common end, viz: to  
the work of superceding bad conditions by good  
ones; then will be realized the overcoming of evil  
with good—then will society begin to be reformed  
—the "good time coming" will begin to be realized,  
and Cowper's poetical invocation answered, in find-  
ing a state and condition—

"Where rumors of oppression, and deceit,  
Of unsuccessful, or successful war,  
Might never reach me more."

Many interesting collateral questions present  
themselves for consideration, in this connection.—  
Details of organization, affiliation of centres, or of  
societies, plans of representation and exchange,  
occur to my mind, as well as objections to be an-  
swered, all of which must be deferred.

I trust, what has been presented in these several  
letters, will, at least, stir up the minds of reformers,  
to an inquiry into the question of economy, as to  
the comparative results of a scattered fire of time  
and treasure, or compact ranks, and large combina-  
tions of means.

Allow me, in closing, to affirm, what I believe to  
be a truth, which is becoming more and more ap-  
parent, viz: that the Pleasure Boat, of all the pa-  
pers devoted to reform, is one of the most effective  
—the size and other circumstances considered—  
because most universal and comprehensive in its  
aims and methods. "May its shadow never be  
less, and may its size be quickly doubled.

Quietly waiting, and patiently hoping, I continue  
in the living faith, thine.

To the foregoing letters, several interesting and  
heartily responses have been published in the  
Pleasure Boat, which gives cause for encourage-  
ment, that the friends of freedom and progress  
everywhere, are beginning to regard the subject  
according to its merits. The principle of associa-  
tion runs through all grades of being, and perfect-  
ibility is to be reached through it alone. It were  
a pity, indeed, did man fail to act in unison with a  
truth so indelibly stamped upon all things.

BROOKLYN, March 25, 1856.

## EXTRACTS FROM OUR CORRESPONDENTS.

I heard last evening, at Howard Hall, an address  
on the Spiritualism of Ancient and Modern Times,  
from Rufus Elmer. The discourse, although some-  
what discursive and deficient in method, was full  
of sound sense and manly eloquence. Mr. Elmer  
spoke very emphatically of the vague notions gen-  
erally entertained in relation to the existence of  
the soul after death, and anticipated the time when  
intelligible ideas of an organized, Spiritualized  
body, would be deemed as essential a part of pop-

ular education as the science of geography or as-  
tronomy is at present.

I have been looking into the old quarto on the  
occult sciences which you were kind enough to  
send me, and find in it much curious lore. The  
learned author, "Ebenezer Sibly, Fellow of the  
Harmonic, Philosophical Society at Paris," seems  
to have some old-fashioned notions about the dan-  
ger and sinfulness of coming into voluntary rap-  
port with the souls of the departed. I admit that  
temporary evils, such as nervous and mental de-  
rangements, not unfrequently occur from an im-  
prudent and unconditional surrender of the mind to  
new ideas and new influences. Yet these are  
evils which we must learn to meet and avert by  
due caution and self-control if we would become  
acquainted with the beautiful and eternal laws of  
Spiritual phenomena, the relations of mind to mat-  
ter, of soul to soul; if we would learn the potent  
energies and miraculous agencies of the human  
will, and ascertain the true conditions of a health-  
ful and harmonious intercourse with the wise and  
good who have preceded us. We must, as it were,  
become acclimated to the atmosphere of the Spi-  
ritual spheres before we can receive with impunity  
their benign influences.

The facts of Spiritualism are admitted. The  
world waits for an interpretation of these facts.  
Shall we timidly abstain from investigating them?  
Shall we fear to read, studiously and with rever-  
ence, the most wonderful pages of the open  
Book of God?

As for the *sin* of such investigations, we must re-  
member that it was once deemed a sin to "tempt  
Providence" by the use of lightning-rods, or to  
tempt the arch-enemy by the application of mes-  
merism as a therapeutic agent. It has been deem-  
ed a sin to peruse the primal history of the  
earth, inscribed on tables of granite by the Cre-  
ator's hand—to evoke from the silent stars the se-  
crets of their hidden laws, or to cross the pathless  
ocean in search of new worlds. These, and many  
similar judgments of the past, are becoming mere  
dead-letter curiosities of history. Faith and sci-  
ence still question the earth, the ocean and the stars  
to reveal their majestic mysteries. The earth, the  
ocean, and the stars give back (ever more clearly  
and articulately) their glorious responses. "Day  
unto day uttereth speech, and night unto night  
showeth knowledge." Mighty truths have been  
won from nature, in which science seems about to  
restore to us all that imagination and genius have,  
from age to age, surrendered to the narrow skep-  
ticism of the understanding. And now that so  
much is conquered from "Chaos and Old Night,"  
we need not falter and veil our faces from the dawn  
that is breaking across the dark valley of Death,  
simply because it was said in the old Levitical law  
"Thou shalt not suffer a sorcerer to live." Al-  
though the learned Sibly, like some of our modern  
Sadducees, would have us believe that this vena-  
ble penal statute should still be applied to all who  
would become conversant with Spiritual pheno-  
mena, or acquaint themselves with Spiritual laws.

I have recently read another work on this in-  
teresting subject, which takes a much more rational  
and enlightened view of the matter. The publish-  
ers of the Encyclopedia Metropolitana, (Richard  
Griffin & Co., publishers to the University of Glas-  
gow,) have issued within the past year, as one of  
the series of their Encyclopedia, a volume on the  
occult sciences. It consists of historical sketches  
and speculative hints on the subject by Rev.  
Edward Smedley, M. A., W. Cooke Taylor, L. L.  
D., and Rev. Henry Thompson, M. A. The work is  
edited by Elihu Rich, Esq., who has contributed  
several able and interesting articles. In some of  
which, (as he tells us in his preface,) he has con-  
scientiously preferred to use affirmative language,  
although contrary to critical usage. In a chapter  
on the "Modern Spirit manifestations," he says,  
"after all that has been written on the subject of  
the rapping Spirits, and the truthfulness or un-  
truthfulness of the Fox family, with whom this  
kind of manifestation is supposed to have origi-  
nated, the subject is far from exhausted even in its  
novelty. The marvellous celerity of the movement,  
and the interest it excited in this country, have  
been followed by a reaction of apparent indiffer-  
ence, yet really it has produced effects of which no  
one can estimate the final issue. A huge wave of  
thought has swept over many thousands of square  
miles of arid intellectual territory; and like the  
sacred river of Egypt, it cannot recede without  
leaving its teeming alluvium on the formerly parched  
lands. Whether such products as Horodotus  
described may be the chief result, or something  
analogous to the golden harvests which made Egypt  
the granary of the world, time must determine."

The editor concludes his article on the "Modern  
Spirit manifestations" as follows: "We deem it  
unwise to pronounce dogmatically, either for or  
against any given fact until the evidence be fairly  
ascertained. For ourselves, we accept these two  
fundamental principles, not as idle theories, but  
as an essential part of Christianity. 1st, the con-  
tinued personal identity of the human Spirit after  
death; and 2d, the possible intercourse of disemb-  
odied Spirits with mankind. Here is the common  
ground on which, we presume, all believers of the  
revealed word may stand together. The laws of  
Spiritual intercourse, or the power that Spirits have  
to effect any purpose in this world, or that men, on  
the other hand, have to converse with Spirits, are then  
fair subjects of experimental and philosophical en-  
quiry; as rational, as likely to lead to valuable re-  
sults, as the enquiries of Franklin and of Priestley  
into electricity. The lightning already speaks for  
us, and the sunbeams paint ourselves and the  
scenery we move in with a fidelity which no mor-  
tal hand can equal; yet these discoveries, every  
one feels, are only the dawns and shadows of  
things to come."

S. H. W.  
PROVIDENCE, April 14, 1856.



## DR. NORTON'S THEOLOGICAL OBJECTIONS CONSIDERED.

We conclude our review of this gentleman's theory, by a notice of the objections suggested by the following. He says:

"I call upon the Spirits of those whose character for veracity and candor on earth was unimpeachable, and, relying upon their statements, I find myself most egregiously deceived. 'By their fruits ye shall know them,' says the Spiritualist. 'True Spirits speak of things divine; false Spirits talk of things of time.' What you mean to say, then, is this: that those Spirits who tell us of anything who are capable of testing are liars; while those who tell us of something of which we shall never learn the truth or falsity till we pass that bourne from whence no traveler returns, are true Spirits. But how do you know that even these are true? Does not Satan often transform himself into an angel of light? What useful information can we then obtain from the Spirits?—They lend us no assistance in regard to the things of time; and in regard to the weighty matter of eternity, they tear our *chart* in pieces, take away our anchor, and leave us in the midst of a fearful storm, to be driven about by the waves of conjecture among the rocks and shoals of error. But enough of this—let me not hear again the plea that there are lying Spirits."

As intimated in the commencement of this review, (March 24,) there is no necessary antagonism between the theologic and the philosophic methods of studying the economy of nature, and we are, therefore, not surprised to find that Dr. Norton has a Spiritualist side to his philosophy, notwithstanding his more apparent materialism. Indeed, the Doctor's acknowledgement of "Satan" and his ability to "transform himself into an angel of light," is a virtual surrender of the entire question at issue, for it puzzles plain sense, to comprehend why "Satan" or any of his filthy and evil brood, should be permitted to return to earth, while the angels, as well as the loved and gone of other days, are denied that privilege. We will not, therefore, beggar sense by asking the Doctor for his physiological and psychological analysis of the evil one; nor shall we insist on knowing by what class of facts he became convinced of the existence of Satan and his ability to transform himself into an angel of light, since all such issues would only tend to darken counsel and abuse the mind. Nor will we dodge the fact, that Spirits contradict each other in their communication, for so far as it is a *fact*, it is as much the business of the Doctor as any Spiritualist to account for, and explain the same. But it is obvious, the Doctor has neither philosophy to account for, or analogies to explain such discrepancies, since good natured man that he is, he thinks he has given the quietus to the Spirits "for ever and a day." Let me not hear again the plea that there are lying Spirits; it is the magisterial and self satisfied exclamation of the Doctor.

The facts, however, exist, and are as prominent in *ancients* as in modern Spiritualism, so that if they are objectionable in the one, they are equally fatal to the other. To the harmonic mind, however, there is neither antagonism, perplexity, nor contradiction in these phases of Spiritual life, for the communicating Spirits who have been, and are *en rapport* with the children of earth, perform their blissful ministry in obedience to the divine laws, which outline the purpose and providence of God. To those, therefore, who may need the confirmation of another and a better life, the primary question is not whether the *intelligence* is good, bad or indifferent, but is it intelligence, and does it come from Spirits?

These two facts have been proved to the satisfaction of over two millions of sane minds, many of whom are not only intelligent, but gifted with genius and cultivated by education. To insist, therefore, on the *quality* of the Spirit, before acknowledging the primary fact, is not only illogical, but absurd. It is absurd, because the assumption is wholly gratuitous on the part of the Doctor or any other objector, that the mission of the Spirits has any other end, aim, or object than to convince the skeptical of immortal life, and vindicate the way of God to man. This has been done *near* to be undone. Nor has the character of the Spirits been overlooked in the wise economy, that has adapted means to end, for the many phased and diversified manifestations demonstrate the diversity of character existing among those, who are now ministering to humanity's needs.

The obscurities, however, that gather around these Spiritual Communications, when looked at in mass, measurably disappear as their relations are known and their details are comprehended; for, here as in the other departments of nature, like invites like, if it does not aid, in creating its counterpart and representative. So uniform, indeed, is the law, and so universal the analogy, that it enters into the composition of the Bible, and outlines its grandest and broadest characteristics. Indeed, the old Students of the Scriptures never failed to see the individualities of the prophets in their communications. And this was virtually conceded by Bishop Butler, when he called *Christianity* "a republication of Nature." Thus Leibnitz, (in 1691,) writing to the Dutchess of Hanover, about "Rosamond," a young medium of that age, who had "answered questions laid before her in *scattered letters*, and had written in languages altogether unknown to her," proceeds as follows to explain the modern, by the ancient, gifts of prophecy and grace. He writes:

"I often think that Ezekiel had studied the art of architecture, or was a court engineer, because he saw in his visions such magnificent edifices. But a prophet in the country, like Amos, beholds only landscapes or rural pictures; while the statesman Daniel gives rules, in his visions, to the monarchies of the world. 'Thus man whom your Highness has seen, may not, indeed, be compared with prophets like these; however, he believes that Jesus Christ before her eyes, because among Protestants there are no other saints to be seen.' The burning love, which, fanned by the hearing of sermons and by private reading, she bears to the Saviour, has at length obtained for her the gracious gift of beholding his image or appearance. For why should I not call it a gift of grace? It does her only good, it renders her happy, it

makes her the subject of the most beautiful sentiments."§

Here the diverse characteristics of the prophets are so marked, as not only to impress the mind of Leibnitz with the fact, but to make an external education necessary to account for and explain the same. The Reverend James Smith, in discussing the mysteries of Prophet life, writes as follows:

"What is most worthy of our consideration in treating of prophets is, that there was a graduated scale of prophecy, higher and lower, greater and lesser portions of the Spirit. A certain portion of the Spirit of Moses was taken from him and given to the seventy Elders. Elisha prayed for a double portion of the Spirit of Elijah; and when Elijah was ordered to do a work, he seems to have been entitled to transfer the order to one of his subordinates, who did it for him. There are greater and lesser prophets—truer and false prophets—some prophets particularly true, others not to be depended on, and others at the bottom of the scale positively false. The series is like the musical scale; there are greater and lesser concords, and there are also discords, and the whole form a complete series. In the time of Ahab, we are told that there were in all about four hundred prophets in Israel, and they all promised him the victory in the name of the Lord. But there was one, a diamond amongst the pebbles, whom the king hated, because he always prophesied evil—a most disrespectful prophet, not received at court, and therefore not invited with the rest of the four hundred. At the request of Jehosaphat, the King of Judah, however, he was sent for; and when he came, he prophesied ironically, confirming the word of the other prophets. Afterwards he recanted, and seriously told the king that the Lord had sent a lying Spirit into the four hundred to deceive them, and persuade him to go up to battle and fall; for which response of the oracle he received a blow upon the cheek. The Lord creates pebbles as well as diamonds, and seeming diamonds as well as true ones. Nor were they the Prophets of Israel only who prophesied falsely, but the Prophets of Judah also. 'The Prophets prophesy falsely, and the Priests bear rule by their means.'"

Were it necessary, other facts might be pointed out in the old and new Testaments in illustration of the peculiarities of Spiritualism, *ancient and modern*; for the analogies are every way correspondent and exact, making the necessary allowance for time and place. Enough, however, has been said to show, that one law accounts for "lying prophets" and contradicting mediums, above and beyond which however, shines the great truths of *Inspiration*, Spirit influx, and angel ministrations. Truths made more precious and sacred, because brought home to the soul's harmonies and aspirations by the facts and philosophy of Spiritualism. When, however, contradiction is a prominent characteristic of the Spirit, we may rest assured, there is little of heaven in it, with it, or around it, so that there need be no confusion or confounding of the *high* and the *low*, the progressed and the unprogressed, since the virtues of heaven unfold in harmony, the manifestations of which are developed with celestial ease and in harmonic order. We have now done with Dr. Norton, having examined his conclusion in the light of history, science and experience. We have not sought to make him *absurd*, but to ascertain if indeed there was any *virtue* in his theory. We have found none however, but the stimulus that prompted the examination has been none the less beneficial, because Dr. Norton's method was defective, and his conclusions unsubstantiated by either physiology, psychology, or fact.

mitted to the house of correction, confined in a public or private asylum. Were any man in England to do on Prince Hill what Abraham did on Mount Moriah, with a knife in his hand, and his son bound with cords on a stone or block of wood before him, he would receive no mercy from an English Judge and Jury; and were he to add to the enormity of the offence by asserting that it was by the command of God that he did so, he would only be regarded as a melancholy specimen either of alienated reason, or of hopeless depravity.

On the other hand, were we to see a respectable man divest himself of his upper and nether garments, his coat and his hat, his stockings and shoes, and walk about the streets of London in a state of semi-nudity, we should all agree that the man was afflicted with mental infirmity; and our suspicions would amount to conviction and certainty, were he gravely to tell us that God had commanded him so to do. Yet the Lord commanded Isaiah, the greatest of the prophets, to do this, and then said, "Like as my servant Isaiah hath walked naked and barefoot three years, for a sign and wonder upon Egypt and upon Ethiopia," &c. And were another Englishman to take a tile, and represent upon it the City of London, and lay this tile upon the ground, and build a fort against it, and besiege it, and take an iron pan, and set it up to represent the walls of the City, on Temple Bar, and then batter the iron pan, and say, "Thus saith the Lord; behold I will bring against this city the Emperor of the French," &c., he would be pronounced an impostor, and none the more to be believed or respected, because he solemnly assured the spectators and auditors that the Lord had commanded him. Yet Ezekiel did this, by command of the Spirit, who also ordered him, whilst thus engaged, to eat the most polluted bread, baked with the most abominable of all substances; but the prophet abhorring the idea, the dung of cattle was substituted, and the order countermanded; the Spirit thus correcting his own misapprehension. Jeremiah was ordered to go all the way to the river Euphrates, several hundred miles, and hide his linen girdle in a hole of a rock. After many days, he was ordered back again to take it out, and he found it marred and good for nothing. Then said the Spirit, "Thus will I mar the pride of Judah, and the great pride of Jerusalem." Supposing a man were sent from London to the Clyde upon such a message, and for such an illustration of the doom of the Metropolis, what would the Press, the educated, the uneducated, the rich, the poor, say of such a public teacher, pretending to inspiration? "The Lord send you on such an idle and foolish message as that! If he had sent you to Bedlam, it would be more to the purpose!" So would Englishmen, Bishops, Clergy, Judges and Jurists. Authors and Editors; their wives and sisters, evangelical and devout ladies; all reason with one accord respecting the man with such pretensions to a Divine mission. But such were the Prophets of Israel, men who were despised, and stoned, and buffeted, and treated with ignominy by all the influential classes, and even by the populace themselves, and who would be similarly treated by believers and unbelievers (infidels alike) of the present generation.—"The Divine Drama of History and Civilization," pp. 66, 67, and 68.

§ The Divine Drama of History and Civilization, pp. 69, 70.

## FRIENDS OF PROGRESS.

From a Circular addressed "to the Spiritualists of Brooklyn," we learn that an organization has been formed in that city, to be known as the Friends of Progress. The Circular is too long for our columns at present, but those who would know more of its principles, laws, &c., should address either of the following officers: J. R. OXLEY, President; W. H. SMOTHERS, Vice President; JOHN B. PITT, Secretary. They may be seen and consulted at the Rooms of the Society, corner of Washington and Concord streets, (2d floor,) after meetings, which are held as follows: "Lectures for the present, at the large hall of the Institute," Free. Public Conferences at the Society's Rooms Tuesday evening, also Free. Public Circles at the Society's Rooms every Sunday morning at ten o'clock. Admission Six Cents."

## THE SECULAR PRESS AND SPIRITUALISM.

In the early days of Spiritualism, the Newspaper Press, and especially that portion, controlled by the unprincipled and mercenary, were ever ready to sneer at and abuse every fresh unfolding of Spiritual life and angel ministrations. The Manifestations, although testified to by men and women of known standing, and of unimpeachable veracity, were received with a chorus of slanderous imputation and affected contempt.

This, however, was not general; for there were then, as there are now, honorable exceptions; which were characterized by large justice and high intelligence.

Indeed, it was, and is, by virtue of such characteristics of mind and heart, that portions of the secular press continue to maintain liberal, independent and honorable positions; which are friendly to investigation and Spiritual Reform. These, doubtless, are apart from, and far above, the canting bigots who cater for, and pander to, the ignorant prejudice and slavish intolerance of the masses.

Of late, however, we notice a change has come to the spirit of their dream; for this low abuse of, and ignorant sneering at, Spiritualists and Spiritualism, is fast passing away. This conduct is doubtless, influenced by the same desire to secure popular favor, patronage and profit; for, it is hardly rational to suppose, that truth has changed, or what is the same thing, that Spiritualism is another thing to-day, from what it was three years ago. Yes, it must be so; for many of these misguided panders to ignorance, prejudice and passion, have discovered that Spiritualism is pervading all classes, and spreading with unparalleled rapidity.

That its ranks are filled by millions of believers, and already number more than half of all the different denominations of Christians in this Nation. These facts are significant; for they have forced on some of the secular press, an impressive silence, and extorted from others, that respect they refused in other days to *honest* conviction.

Whether they praise or blame, therefore, is now of small moment; for the facts and philosophy of Spiritualism are too securely established, to be made to suffer more by such enemies. Indeed, Spiritualism at present, is caused to suffer more from the mistakes and ignorance of some of its professed friends, than all outside influences. Thoughts like these come to us, as week after week, we notice the improving tone of the secular press; which the following extract, from the "Boston Daily Mail," (a paper of many years standing, and of large circulation in New England,) will illustrate:

"Spiritualism is not to be laughed or sneered aside. It presents facts and phenomena which science is unable to answer, and it deserves the careful, and unbiased consideration of all thoughtful men. Let each individual examine the matter for himself. If true let him receive it, if false reject it; but let him be careful not to condemn, till he has given the subject a thorough investigation and careful scrutiny. This justice, truth has a right to demand from reasoning beings."

## PROPHECIES AND PREDICTIONS.

The predictions that have been made through Mrs. Porter, and published of late, as to the fate of the still missing Pacific, are likely to furnish subject matter for investigation and discussion for some time, as other Spirits, through other mediums, are positive in affirming that the Pacific still has a being—though her movements are obstructed by the ice, on or about the banks of New Foundland. The mediums through whom this information is imparted, are well known to the Spiritualists of New York, and so closely identified with the interests of Spiritualism, as to render all suspicion of bad motive *calculated*.

We make note of this statement, however, without intending to speculate on its probable truth, as the mediums and other parties connected with the communications do not wish to be made the subjects of public comment.

While, however, we are waiting for "light, more light" on the subject—the *why* and wherefore of such positively marked contradictions, may wisely be investigated, as the laws that modify and qualify mediums are hardly dreamed of as yet by the great mass of Spiritualists. Will some of our scientific savans give us the necessary information?

Of the need of such knowledge there can be no second opinion among intelligent Spiritualists, for while we write another prophecy is being made public. We clip the following from the New York Daily Times, of April 14th:

"Mrs. Porter, a Spiritual Medium, has prophesied that the steamer Ericsson, which left this port nearly four months ago, will be burned to the water's edge before the 26th of the present month. Drive a nail there."

Short as this notice is, we are informed by one who has been knowing to the prophecy for some time, that it contains two errors, into which it may be well to "drive a nail."

1st. At the time when the above was published the Ericsson had not been gone from this port four weeks, and 2d, that no mention was made of the day in the prediction, as the prophecy simply affirmed the loss of the Ericsson as above described. If lost or destroyed she will not, as a matter of course, return to New York. Wait and see.

## T. T. ON ORGANIZATION.

The many antagonistic and indiscriminate attacks made on organizations during the past ten or fifteen years, to make no mention of the failures attending its constructive and social phases, naturally enough tend to make the subject complex and controversial. We are not surprised, therefore, in finding that T. T. takes the complex, in hopes of avoiding the *dogmatic* side of the question, for hundreds and thousands have done so before him. Our own experience in mending society, in hopes of giving "souls" to organizations, have not been small or trifling, so that we sympathize with, and entirely comprehend the feelings of the constructive and the destructive logician, the reformer and the no reformer in their several efforts to unmake and remodel society.

Our experience, however, does not prevent the subject of organization from being a "rezed" question as well as a complex subject, for extreme ignorance and extreme intelligence are not likely to reason to a harmonic centre. This suggests good and sufficient reason why the disputants and controversialists on the subject should be extremists, since the one naturally ultimates in the ultimates of individuality and anti-organization, while the other takes to his heart, with a tighter embrace the blind conservatism of existing institutions, with all their social tyrannies. Inasmuch, however, as both of these notions are virtually atheistic in character, and anti social in destiny, they must pass away, and give place to more practical, rational, and religious views, since the providence of God has not only used, but blessed the mission of organizations, as the material wealth of the age

abundantly demonstrates. Perfection, however, in this as in other departments of life, is not to be expected very soon, since an actual union of the ideal and the practical can only take form, and dwell among the children of men, where and when the mind is educated into harmony with God, nature and the necessary duties of life. To aid progress in that direction, "T. T." has given his views on organization, which may or may not prove practical, in proportion as the parties *tasting* them are qualified, or otherwise for the undertaking, but their imperfection or failure will not deter others from attempting to harmonize and organize the practical efforts of the progressive and reformatory world. In the mean time, the *conservative* will continue to *rare*, and the *ultraist* to imagine vain things against progress and reform in organization, (for in one form or another, opposition to organization has got to be a *cant* in the age,) but the day is not far distant, when the question of organization will be of vital significance to every true reformer and well-wisher of the race.

## REV. THOMAS L. HARRIS, IN TEXAS.

The many friendly and respectful notices made by the secular press of the lectures of this brother during the past six months, are significant proofs that his labors and writings are getting to be better understood, and more generally appreciated. He has probably before this date closed a course of lectures in Houston, Texas, as the *Weekly Telegraph*, of that city, April 9th, says:

"Rev. T. L. Harris, who is now in Galveston, will be in our city on Wednesday, and will deliver several lectures on Spiritualism—a subject which is attracting the attention of the people of the whole country. The *Galveston News* thus speaks of his lecture on Saturday night in that city:

Mr. H. was listened to by a large audience with much attention. He has lectured recently in New Orleans on the same subject, and we see it stated that he will soon return to that city to give a course of lectures on 'The Beautiful in Literature,' embracing readings from ancient and modern poetry. It is perhaps but justice to say of Mr. H. that, for fluency of utterance and ready command of language to amplify and illustrate the abstruse, and for his far surpasses any lecturer we have ever had the pleasure of listening to. We feel some interest in attending his next lectures, as in them, we understand him to say, he will establish by positive proofs and indisputable facts, that communication can be held with the invisible world of Spirits."

No. 2, of the *Spiritual Herald*, (London) contains a friendly but discriminating "review" of the "Epic of the Starry Heavens," which is continued in No. 3, with reference to the "Lyric of the Morning Land." The "Review" will doubtless embrace the entire poetical works of Brother Harris ere it is brought to a close.

The Wisconsin *Free Democrat*, of April 16, contains a brief but comprehensive and friendly review of the "Epic of the Starry Heavens."

As the phenomena attending the delivery of the poem are remarkable, we insert them for the benefit of those who may be ignorant of the facts.

The poem, says the reviewer, "numbers four thousand lines, from one hundred and twenty-five to two hundred lines were dictated at each sitting, there being twenty two sittings in all. He was often unexpectedly entranced, and sometimes away from home, during the delivery of the poem. The exact time occupied in communicating the whole, was twenty-six hours and sixteen minutes."

After quoting literally from the poem, the reviewer concludes:

"On the whole there are many beautiful thoughts finely expressed in this volume, interspersed with much that, to the ordinary reader, is obscure and fanciful. The matter and style of the work are not so remarkable as the manner of its composition. That it could have been dictated, without premeditation in little more than sixteen hours, is almost incredible, notwithstanding the array of credible testimony to the fact. There are more things in heaven and earth than are dreamed of in the philosophy of most people."

As illustrative of the spirit of the "review," we extract the following:

"We should like to make many more quotations, as there is much that is truly beautiful in the book, but we have only room for the following: Didst thou ever think of the human tongue—How still in itself, yet speaking the air Into music of wisdom, melodious and rare? Look at it! think of it. The tongue can tell Great truths, yet itself like the tongue of a bell; It thinketh not, and it hath no voice, Yet its golden tones bid the world rejoice. All matter is God's tongue! Out from its motion God's thoughts are sung, And the music notes are the sun and stars."

"A new-born day Is breaking on me. I survey An orb, so beautiful it seems Just torn from out GOD'S morning dreams."

"And my thoughts close their leaves like sunset flowers I tremble into rest."

## THE PROVIDENCE JOURNAL.

This publication has its daily, semi-weekly, and weekly issues, all of which are extensively known and generally respected; as few, if any, of the New England journals are superior to it, in fact, tolerance, and magnanimity. This, doubtless, has contributed to its long life—if, indeed, it is not the cause of its success. It is now in its twenty-eighth volume. Apropos of "journals," we may as well remind our Spiritual Brethren who may have occasion to subscribe for and advertise in newspapers, that a useful and salutary lesson may be taught the traducers and abusers of Spiritualism, by withholding every sort of patronage and support from them. The *motive*, however, should not be retaliatory but *discriminative*, since there are papers, conducted by enlightened, liberal, and deserving men—men who deal with you and your faith justly and fairly. Many Spiritualists have done this already, and not a few newspaper publishers and editors have learned moderation by the contractions of their purse, as all should who are insensible to progress and remain in the ranks of the intolerant. The Reformers and Progressionists of the age, therefore, should not only recognize, but aid and benefit those of the Press who are liberal, candid, and truthful enough to allow the facts of Spiritualism and the other agents of progress to have place in the columns of their journals.

We recommend this, not to stimulate Sectarianism or awaken false notions of "policy," for angels and men know it and is has been too much on both, but to quicken the sensibilities of the reader, that honor may be given to whom honor is due, in regarding honest independence, manly candor, and religious tolerance.

These suggestions were called forth on having our attention directed to a recent "review" of Prof. Hare's work on Spiritualism, which appeared in a late issue of the *Providence Journal*, and from which we make the following extract:

"The importance which modern Spiritualism has attained in the United States and in Europe, exceeds that which any other philosophical or religious system or delusion, as some prefer to call it,

ever reached in so brief a period as that which has elapsed since it first came into notice. Unlike psychology, the science of the soul, which, from its abstruse nature, only interests metaphysical or deeply religious minds, this modern Spiritualism has been seized upon by all classes. The learned and the ignorant, the Christian and the infidel, the thoughtful and the giddy, have alike been affected by it, and it is now asserted in the journals enlisted in the cause, as well as in the works before us, that the number of believers in the philosophy of Spiritism has exceeded two millions in the United States. It is also stated that no single religious sect issues so many newspapers and periodicals as this, and to show the zeal which animates the leaders, we have seen the announcement of a monthly journal, to be published in Wisconsin, an exponent of the philosophy and phenomena of Spiritualism, to make a volume of 600 pages a year, for one dollar. Publication societies have also been organized in New York, Boston, and elsewhere, and more than 200 volumes of books connected with the subject have already been issued. In England, France, Germany, Italy, and Spain, the subject is attracting the attention of the learned, including the clergy and men of science; many books have been published on it in Europe, and a monthly journal has just been issued in London. When it is recollected that this has all been accomplished in about six years, it will be acknowledged that there is no parallel to it in the dissemination of any religious system which history records."

## MR. G. REDMAN AT THE SOUTH.

Since last we had occasion to direct attention to the movement of this brother, he has been to Washington and Baltimore, in both of which places, the Spirits through him, have made a marked impression. Dr. Gardner in writing to the N. E. *Spiritualist*, says of him:

"Mr. Redman is as usual thronged with visitors, many of whom call on him skeptical even in regard to immortality, but after witnessing the manifestations, as given by their Spirit friends, through him, go away rejoicing in the glorious certainty of a happy re-union with those of their friends whom they had considered as gone—forever gone."

This statement although it comes from a friendly source, and may be suspected of partiality, is nothing above the truth, judging by the following, which we clip from the Baltimore *Patriot* of Tuesday, April 15th.

SPIRITUALISM.—MR. REDMAN.—Those who desire to know something of what are called Spiritual manifestations, may have their curiosity excited, and their taste for the marvellous gratified, by a visit to the rooms of the famous test medium, Mr. G. Redman, No. 15, Sharp street. We are not prepared to say that these singular and unaccountable developments and manifestations proceed from the Spirit world; but by whatever power they are produced, their extraordinary character certainly renders them well worthy of close investigation.—A number of gentlemen who were present at these rooms yesterday—and in whose perfect truthfulness we have reason to believe—declare that, though believers in Spiritualism, they yet witnessed phenomena so marvellous, and of a nature so perfectly beyond anything they had previously considered impossible, that, notwithstanding their most rigid scrutinies, they were compelled to acknowledge the existence of some intelligence, or seeming intelligence, unknown to modern science. The names of departed friends were given with an accuracy truly astonishing, the relationship, where they resided at the period of their decease, and the age at which they died were distinctly indicated, and in a manner which seemed neither to admit of any possible deception or collusion. After this, while standing around the table, removed from it, but with their hands about six inches above it, the table rocked from side to side violently. These are alleged to be facts which any one may verify for himself who thinks proper, and as they come to us from a source entitled to credence, we would suggest that others would undertake, by investigation, either to disprove them or to establish their correctness. Spiritualism, so called, is gaining ground among us, and if there are unknown truths connected with it, they should be promulgated; if it is a delusion, it should be denounced.

## INDIVIDUAL "PEASE" "NOT A SPIRITUALIST."

Who "Pease" is, and where he came from, we cannot say, but where he is going to is not difficult to determine, judging from the following, which we find in the *Stars and Stripes* of Manchester N. H., April 19.

"This individual, it appears, has turned up in Lawrence, and publishes an item in a paper of that city, stating that 'he desires to inform the public that he is not a Spiritualist—though made insane by the new ism.' We fear his plea of 'insanity' would hardly go down with our constables should he be caught in this city again. The Spiritualists rejoice to find that he considers himself as not one of their number."

As pertinent to "Pease" and his crazy issue on Spiritualism, we extract the following from the *Boston Mail* of April 19:

"The way mankind reason about belief in Spiritualism is this: If a person be of a weak or insane mind, and happens to express a belief in Spiritualism, his insanity is wholly attributed to this cause! While, we venture to affirm that, in almost every case, the individual would have been 'cracked' (as the world elegantly terms insanity) had the new belief never been heard of. A case occurred in New Hampshire, a few months since, where a man who had been a hopeless drunkard, and being, in fact, wholly broken down by drink—at last became a Spiritualist, and committed some crime—murder we believe. And this was vauntingly arrayed in public journals as a shocking illustration of the evils of Spiritualism, the gallons of liquid poison, which the criminal had previously consumed, and which had burned up his brain, being wholly ignored."

## PROFESSOR FARADAY BECOMING A SPIRITUALIST.

For this possible item of news, we are indebted to the *Buffalo Weekly Republic*, of April 15; in the news department of which we find the following:

"Professor FARADAY, without knowing it, is fast becoming a Spiritualist. In a lecture recently delivered in London, on Force, he substantially accepts one of the philosophical tenets of the Spiritualists—a dogma on the duality of forces, which they have long insisted on, and which may be found discussed in the works of DAVIS and others. He could not have derived his belief from any other source, and we are fair to believe that he has been attentively reading the philosophical teachings of American Theosophists, and is, in effect, one of them. In his lecture, he took the ground," says an English reporter, "that there are neither two kinds of electricity, nor two kinds of magnetism, as commonly believed. He argues that if there really be two kinds of electricity, or two kinds of magnetism, it should be possible to obtain one without the other; such, however, is an impossibility. A positive electrical action does not admit of being generated without the simultaneous development of negative electrical action, and a north magnetic polarity cannot exist without a concomitant and equi-balancing force of south polarity. These circumstances have long induced FARADAY to discard the idea of there being two electricities and two magnetisms, and to treat of electricity and magnetism, respectively, as dual force. He also announces his belief that gravitation is also a dual force."

## MANIFESTATIONS IN ENGLAND.

From the April issue, (third Number,) of the *London Spiritual Herald*, we extract the following facts; as they illustrate phases of Spirit communication and modes of manifestation, not yet common generally known in this country.

We refer more especially to the annexed facts, which are testified to by a Mr. Jesse Jones, the Father of the Medium. He says:

"We have had some little speaking with me since with my son and conversed with him. They have taken money from his pocket and applied it again. They have taken books from under his arm, and having carried them a short way, have returned them again. He has seen and talked with angels being having substantial bodies, and has shaken them by the hand. He has had as much as six visions in a week; and many times when he has been out at night for that purpose, and it has been quite dry. This is a well-attested fact, been in the house when he has returned home. He has run and walked, crossed and recrossed the road, to try if the rain would fall on him, and it would not. At other times, when he is returning on his own way, he has seen and talked with angels. Both his mother and I have seen him have a light surround him at certain times. When out at night by himself, and in lonely places where the spirits sometimes take him, I have no fears. And this has been peculiarly with him from infancy. He is never afraid of things alone. He says evil spirits cannot harm any one who has faith in God, who trusts in God and loves to do right."

The distinction between this and more common phases of manifestation, is important; inasmuch as the phenomena is purely objective and entirely independent of the medium.

We say independent, for reasoning from the "we know," we think it will be confirmed that amount of mental or physical opposition, has prevented the "ordinary course of nature." The facts, therefore, cannot be considered psychological or biological. Still, an explanation of the modus of the manifestation, is most desirable, the mind cannot be satisfied with mere phenomena.

The following facts are more common, and have already given rise to a variety of theories. The writer says:

"Having been, since the summer of 1855, medium, and having witnessed and acted in the remarkable experiments, especially of table rapping, I think that the manifestations which have appeared to me are worthy of a place in your periodical. The medium operandi used in our experiments has been simple position of the hands upon the table, when, after a few minutes, sometimes only twenty seconds, the side on which our hands were placed, has gyrated and risen to an angle of 45° from the ground. We have then put the question, 'What answers to some have been very accurate, but are totally irrelevant to the subject to which I would call your attention, namely, the manifestations of hands, heads and touchings, which have happened to me. I am not aware that a lady ever been seen by media, either in England or America.'"

I will briefly state that, on the 5th of Aug. 1855, while experimenting, in the usual manner upon the table, I felt on my right arm a "grip," as if a powerful man had pinched me with all his force. This was twice repeated. Afterwards, I saw a white and delicate hand upon a sofa opposite to me.

On the 12th February, 1856, during our experiments I chanced to glance towards my right arm, where my son, a boy of sixteen, was sitting, saw a brown head, covered with thick curly hair, ascending from beneath. It was apparently the head of a man. I saw distinctly the parting of the hair. We were both frightened, and broke up the seance.

Twenty minutes afterwards, I happened to sit under the table and saw a most beautiful face, a pitiful expression of countenance. I was struck with this that I said, "Can I help you?" The face nodded in the affirmative, and disappeared. Having myself witnessed these manifestations, much regret that no great public conference of Spiritualists has been agreed upon, at which experiments as these might be detailed, and the reports diagnoses of the whole be published; but joy at the publication of your magazine, as a channel through which the public may be made of the true state of the question, apart from misrepresentations by which it has been surrounded by its enemies.—I am, Sir, yours, respectfully, E. J.

How such facts are understood, by Spiritualists in England, may be learned from the following review we extract from the review department of the *Herald*.

The Reviewer says: "Our author is clearly an earnest truth-seeker, one who desires facts, not 'vague and speculative guesses founded on ignorance and prejudice.' He is the guide of opinion:—

I habitually mesmerize a patient, at any moment of the day, from a distant room, or the outside of the house. This I have done many hundreds of times, and on going or returning to the room, invariably find the patient in a mesmeric sleep. This I know as a fact. This is evidence, and the Quarterly's explanation of 'the faint Ideas,' vague and speculative opinions.

I go to a clairvoyant, and put a sealed letter just received through the post, on her hand. She tells me aloud what it contains. I break it open, and find her statement true to the letter. This repeated experiment I call evidence, and the opinions of those medical men, whose practice has been limited that they have never seen a natural case, or who have else gone through life with their shut, vague and speculative.

Or, a table moves backwards and forwards half an hour continuously, in perfect accordance with my unexpressed wish; the only two present keeping their hands elevated in the air, their feet in sight, and, moreover, removed from the table to touch it. It has been seen and again, at home and abroad, and this is evidence, far better evidence as to the fact than the Athenian's vague and speculative opinions.

I visit a medium. The raps in answer to mental questions are made on my knut, or on a box which I may have in my hand, at a distance of feet from the medium, even sometimes before she has entered. This I call evidence, and the Quarterly's opinion of a writer whose credulity for the impossible is certainly of the easiest and most laughable kind.

A dispassionate man surely must see







All men do pray; and every where  
The calm and listening air  
Forever hears some human prayer,  
On sea and land, in fields and streets,  
Its endless prayers the weary world repeats.

Oh! make all things below the skies,  
Before my longing eyes,  
Like trees of gold resplendent rise;  
That I may pluck their fruit to-day,  
And go in gilded splendor on my way.

Oh! seat me on the throne of power—  
The world's most princely dower—  
That I may rule, through one brief hour,  
And clad in kingly purple, see  
Submissive millions bow the servile knee.

Oh! give me some enchanted name,  
Such as a God might claim—  
The darling of immortal fame;  
And place an angel on each star,  
With trumpet voice to herald me afar.

Such prayers of men we ever hear,  
Renewed from year to year—  
The voices of this human sphere;  
And still the groveling throngs proclaim  
The world's mistaken, low and empty aims.

Now hear a voice from ages old,  
Down listening eras rolled,  
That asks not fame, nor power, nor gold;  
But o'er the world's metallic din  
It comes: "Oh! make me beautiful within."

The equipage of vast estates,  
Which the empty mind o'er rates—  
The vanished walls and golden gates,  
Are but the marsh's fatuous fires  
Beneath the stars of Virtue's high desires.

And youth, adorned with many a gem,  
And flashing diadem,  
Expects to charm the world by them;  
And barters, for her goods and face,  
A jeweled soul with its immortal grace.

And nations in their struggles pray  
For wider realms of sway,  
And marshal on their bloody way  
Marauding armies, to obtain  
The tempting tinsel of the vanquished train.

But shall the nations never turn  
To loftier themes, and burn  
With nobler impulse than to earn  
Exterior glitter, and the show  
Of gross material—downward in its flow?

A good it is to grade the hill,  
Or bind the wandering rill  
To labor's wheel; but nobler still,  
With truth and virtue to control  
Discordant states, and beautify the soul.

Let men and nations everywhere  
Still bidden heaven's sweet air  
With the sublime angelic prayer,  
Against the selfishness of sin—  
"Oh! make us mortal's beautiful within."

New York, March 25, 1856.

\* That I might become beautiful in the inner man.

#### THE RELIGIOUS MINISTER—HIS MISSION.

The following characteristic remarks, are extracted from a Sermon, delivered by Theodore Parker, at the ordination of the Rev. M. G. Kimball, over the Free Church in Barre, (Mass.) June 13, 1855:

"Do you want a Teacher to do for you the noblest work that man can do for man; to tell you of the Infinite God, of the real Man, not the fabulous, of the Actual Divine Scriptures, of the live Religion; to help waken in you, and organize it out of you; engineering for the great religious enterprises of mankind, and leading the way in all the progressive movements of the race? Then encourage this young man in his best efforts, rebuke all meanness, cowardice, dishonesty, affectation, sloth, all anger, all hate, all manner of unfaithfulness. Cheer and bless him for every good quality; honor his piety and morality; reverence all self-reliance, integrity, all self-denying zeal. Bid him spend freely his costliest virtue, 'twill only be greater in the spending. If he have nothing to say, let him say it alone; make no mockery in hearkening where ears catch nothing but wind, and the audience get cold; give him empty room. But if he have truth to tell, listen and live!

Do you want such a minister as superintendent of the highest husbandry, the culture of your soul? or a parasite, a flunky, who will lie in your very face, giving you all of religion except feeling, Ideas, and Actions; a man always quoting and never living; making your meanness meanness after it is baptised and admitted into the church, and stuffed with what once to noble men were sacraments? Then I will tell you where to find such by 'the quantity,' at wholesale. I will show you the factories where they are turned out, for the market. Nay, give me any pattern of a minister which you require, I will lead you to the agent, who will copy it exactly, and from dead wood, no stored away in churches laid up to dry, in three years furnish the article, made to order as readily as shoemaker's lasts, and by a similar process, 'warranted sound in the faith'—if not in that once delivered to the saints; at least in that now kept by the sinners! There are towns in Virginia which breed slaves for the plantations and the bagnes of the South; and also northern towns which breed slaves in churches. God forgive us for taking his name in vain!

I know some men think the minister must be a little mean man, with a little mind, and a little conscience, and a little heart, and a little small soul, with a little effeminate culture got by dwelling over the words of some of humanity's noblest men; who never shows himself on the highway of letters, morals, science, business, politics, where Thought, well girt for toil, marches forth to kingly victory; but now and then creeps round in the parlors of society, and sneaks up and down the aisles of a meeting-house, and crawls into the pulpit, lifting up his cowardly and devilled face, and then with the words and example of Moses, and Samuel, and David, and Elias, and Jesus, and Paul before him, under his eye, in a small voice whines out his worthless stuff, which does but belittle the exiguity of the soul which appropriately sleeps before him in the pews, not beneath him in spirit, only below him in space. I know men who want such a minister, that will 'preach the Gospel,' and never apply the Christian Religion to politics, to business, to society, to the life of the family, or the individual, not even to the Church! An admirable Gospel for scribes, and pharisees, and hypocrites! Glad tidings of great joy is it to the bankers and stealers of men! "Religion nothing to do with politics; the morality of Jesus not to be applied to the dealings of man; the golden rule too precious for daily use!" Such a man will 'save

souls"—preserved in hypochond kept on ice from youth to age! How I call his idolatry even worshipping the Bible, or not; for you cannot open this book anywhere but from between its oldest or its newest leavens rustles forth the most earnest human speck which burn even now when they are to three thousand years old.

How much may a real man of Religion do! He deals with the most concrete of all concerns, what touches the deepest of all men. How a man in such a calling can be so indifferent, or dull to himself, I see none covetous man may be weary of money, a vainly sick man with pleasures, and one ambitious greedy of praise get tired of new accessions of power and loathe his own good name; but how a sister of Religion can ever tire of toil to bless him, is past my finding out. How much a richer of Absolute Religion may bring to pass! I had never so palpable a need of a live man with living Religion in him, I care not whether call it Christianity or not—but the Feeble Ideas, and the Actions of such a Religion a man nature demands! The harvest truly is plenteous, but the laborers—where are they?

No man has so admirable opportunity as the minister to communicate his thoughts to the public. The politician has his in the Senate, and speaks twice or thrice in a day, on the external interests of men, chiefly busy himself about measures of political economy, and seldom thinking it decorous or 'statesmanlike' to appeal to Principles of Right, or address actually deeper than the understanding, or to ap, to aught nobler than selfishness. The Refo, the Philanthropist, finds it difficult to gather audience; they come reluctantly, at rare intervals of business or pleasure. But every Sunday, toll bells the bell of Time. In the ruins of an usage, men ride to the meeting-house, seat them venerable pews, while the holiest associations of time and place calm and pacify their spirits often troubled and careful about many things, and are ready for the Teacher of Religion to address their deepest and their highest powers. Before him lies the Bible—an Old Testament, full of Precepts, and rich in psalm and history; a New Testament, crowded with Apostles and Martyrs, and the midst thereof stands that Hebrew Peasantry lifting up such a magnificent and manly face. The very hymn the people sing is old and rich with memories; the pious breath of fathers, or perhaps some one more dearly beloved is immanent therein; and the tune itself can like the soft wind of summer which hangs over pond full of lilies, and then wafts its fragrance to the little town. Once every week, many a time, and his self-gathered audience come to listen to learn, expecting to be made ashamed of evenness, vanity and sin; asking for rebuke, a coveting to be lifted up towards the measure of a perfect man. It is the loftiest theme he is to set. Beside all this, the most tender confidence reposed in him—the secrets of business, the joint moral worth, the grief of wickedness, the vacy of man's and woman's love, the heart's bitterness which else may no man know, often made known to him. He joins the hearts of maidens and lovers, teaching them how to my each other; he watches over the little child, and in sickness and in sorrow is asked "to see, and heal, and bless." Prophets and Apostles sought such avenues to men; for him they already made. Surely, if a man in such a placekeeping Sunday by Sunday, year out, year in, asks no mark, he must be a fool!

The Sermon concludes in the following inspired and eloquent style. As a literary effort, is very fine:—  
"All things broken better times to come—There was never so grand an age as this: how swiftly moves mankind! But how much better can we do! Religious emotion once flow into the Gothic architecture of Europe, thenceforth flower of human art—little blossoms of feeling and sculpture, philosophy, eloquence and very, all hidden, and yet kept within this great compound of man's history. The Catholic Church has her great composers in stone, artists in sech, and actors in marble; the Protestant its great composers in philosophy and literature, with their melody of thought, and their harmony of idea. One day there must be a Church of Mankind, whose composers of Humanity shall think men and women into life, and build with living stones; their painting, their sculpture, their architecture, the marred of the individual, the virtue of the family and community; their philosophy, their eloquence and song, the Happiness of the nation, the Peace and God Will of all the World.

Oh! young man, gird your loins for this work: spare not yourself, but greatly spend; and 'ou who ask his help—how much you can do! A Truth of Religion, it will burn its way into history, not as thunder to destroy, but as sunlight to create and bless. The human author may be buzzed about in the whisperings of bigots and self-misguided men; rocks may caw, and owls may hoot at him, the rats of the State may gnaw at its deeds, and the church's mice nibble at his feelings; nay, he may stand on the scaffold, be nailed to a cross—a thief on either hand—and mocking words be written against his name; or he may mix his last prayer with the snapping of fagots. Resistance is all in vain; this soul, in its chariot of fire, goes up to the calm, still Heaven of holy men, and his word of truth burns into the consciousness of the world; and where he went, bare and bleeding, with pair of feet, shall mankind march to triumph and great joy!"

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